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II.—THE -σσ- FORMS IN HOMER.

As is no doubt well known to all who have looked closely into Homer, the scansion of the two epics is graded in a rather curious way. The metre of the speeches¹ is much less exact than that of the narrative proper; and the speeches of B² etc. and of the Odyssey go farther in this way than do the speeches of the Iliad*.² The narrative of the Iliad* is stricter than the narrative of B² etc. or of the Odyssey; and within the Iliad itself the strictest scansion is given by the ἀριστεία in Δ. The next best is Π; Ε and Ρ, while excellent in parts, do not approach these two. Tested metrically, the books ΝΞΟ are remarkably lawless; in narrative this style is a new departure, analogous to κλμ in the speeches. In the rest of the Iliad* (taken in bulk) the narrative, though showing a downward tendency, still differs from the Odyssey.

Among the changes in the verse, four stand out most clearly. The lines are such that they need to be recited faster; verse-pause becomes conventional, not functional; ictus is less emphasised; and there is a growing disregard of gratuitous spondees. The last point is illustrated by the distribution of the temporal augment and of scansions like καλ|ός etc.; it can be seen too, though perhaps not so clearly, in the handling of the -σσ- forms which arise from dentals and are preceded by a short vowel. Let us first look at the gratuitous spondees (within the line) given by this kind of -σσ- in *arsi*:

(a) Narrative—

νείκεσσε Γ 38, Δ 336, 368, Ζ 325, Η 161, Ω 29, ρ 215, 374;

ᾠπλισσε Δ 741.

ἀάσατο Δ 340, ἡγάσσατο Γ 181; λήισσατο Ξ 28, ὠπλίσατο

Δ 86, β 20; ? ἐρρύσατο α 6, ἐφράσσατο Ω 352.

¹ See Cl. Q. 1908, April, pp. 94 seqq., and 1912, Jan. and April; and Am. Journ. of Phil. 1913, pp. 43 seqq.

² The books Β 484-end, Θ, Ι, Κ, Ψ, and Ω are tabled apart as "B² etc."; the rest of the Iliad is called "the Iliad without B² etc." or for short "the Iliad*".

συμφράσσατο A 537, ο 202, φράσσατο Ψ 453; πρόσσοθεν Ψ 533.

ἐρύσσαι Φ 175? ὀπίσσω Φ 30? νεμέσσα φ 147.

τανύσσειν τ' σ 92; ἐρίσσειαν O 284, νεμέσσηθεν B 223, α 119;

ἐρύσσασθαι Φ 176, φ 125, μαχέσσασθαι O 633 (P 604).

μέλλον ἀπέσσεσθαι P 278; ἔσσεσθ' O 613; (ἐννυσθαι ξ 522).

ῶμων μεσσηγύς E 41, 57; © 259, Δ 448, Π 807, χ 93;

μεσσηγύς E 769, Z 4, © 46, N 33, Ψ 521, Ω 78, δ 845, ο 528,

χ 341, 459. ἀνδρῶν τρεσσάντων Ξ 522.

περὶ μέσσω N 534; μέσσος Γ 78=H 56, H 277, 384=417,

ε 487, θ 66=473; (Δ 167, Π 412=Υ 387, 475).

ῶσος B 845, P 261, η 108; τόσος Γ 12, Δ 430, M 338, Ξ

150, Ψ 522, 847.

κύσσαι ω 236; ζέσσην Σ 349; τρέσσαι (-αν) δ' N 515, ζ 138;

(εἶσω H 270, η 13, θ 290),

(b) Speeches—

ἐξείνισσε Γ 207, τ 194, ω 271; (ἐ)ξείνισσε Γ 232, ω 266, 288; ξείνισσε Z 174.

ἀάσσατο T 95? ἡράσσατο Υ 223, λ 238, ὠμόσσαμεν Υ 313;

ληῖσσατο α 398, ὠπλίσσατο ι 291, 311, 344, κ 116.

? ἐρύσσατο Υ 194, ἐφράσσατο δ 529, συμφράσσατο A 540,

δ 462; αἰδέσσεται X 419, ξ 388, θαυμάσσεται Σ 467.

ιλάσσομ' γ 419, ληῖσσομαι Ψ 357, ξεινίσσομεν η 190, ὀρμίσ-

σομεν Ξ 77, πεμπάσσεται δ 412, τοξάσσεται χ 72;

φράσσομαι ε 188, ω 217, ἐπιφράσσειτ' ο 444, συμφράσσομαι

I 374.

ὀπίσσω Γ 160, καὶ ἐλάσση E 236, ἐρύσσης E 110, λοέσσας

Ψ 282;

λοέσσαι τε τ 320, ἐρίσσειε Γ 223, ο 321, τ 286, ἐρύσσωσ'

ρ 479.

νεμεσσητόν Γ 410, I 523, Ξ 336, T 182, Ω 463, χ 59, 489;

νεμεσσηθείς O 211, 227; μαχεσσαίμην N 118;

ἀρεσσάσθω θ 396; ἀνύσσεσθαι π 373, ἐρύσσασθαι Σ 174,

μαχέσσασθαι (E 483, β 245), σ 39, ὀνόσσεσθαι ε 379,

(ἀνδρ' ἀπαρέσσασθαι T 183); ἐφέσσεσθαι I 455, ἀπέσ-

σεσθαι σ 146, ἀπέσσονται υ 155;

δάσσασθαι υ 216, ἔσσουνται Z 353, X 255, 266 (?), 489,

λ 137, ψ 284, ἔσσεσθαι Z 339, M 324, χάσσασθαι

M 172, (ἴσασιν Ψ 312, β 283); μεσσηγύς η 195, χ 442;

ποσσημαρ Ω 657.

ἐν μέσσω μ 20; μέσσος Γ 416, λ 157, μ 80, 93, 443.
 ὄσσος Α 186, Ζ 454, Κ (214), 418, Λ 657, Ρ 23, Ξ 94,
 (Τ 230), Φ 488, Ω 544, η 68, θ 222, κ 45, λ 329, 518,
 (ξ 93, π 122, τ 130), χ 168; τόσσος Χ 423, α 248,
 ι 243, 265, μ 123, ρ 407; τοσσοῖδ' Ξ 94, Υ 357 ? 359 ?
 (εἴσω Σ 282, κ 91).
 ἔσσω -ει π 79, ρ 550, 557, φ 339, ἔσσαι ξ 154, ἔσσας ξ 396.
 ζέσσαν κ 360.

In narrative the most surprising instance is *νείκεσσε* which even in the speeches has no true parallel (*ξείνισσε* is legitimised by the ξ-); it is interesting that except in Ω 29 the word comes only in speech-introductions, and has, except in ρ 374 (and χ 225), a metrical concurrent in *ἐνένιπε*. So too in late narrative *ᾠπλισσε* replaces *ἐκύκησε* (Λ 678).

The types *ληίσσατο* and (within the line) *φράσσατο* seem peculiar to late work; the simile in Λ 84-90 is in all points Odyssean. As can be seen from the table, the use is characteristic of the speeches, where there are 24 or 26 examples; γ 419, λ 238, and ο 444 are the most extreme cases. The scansion *ἡγάσσατο* (Γ 181) probably stands alone in narrative; Λ 340 looks like a hybrid from (*φνυγέμεν*) *καὶ ἀάσσατο* (*κηρὶ πεδιθθείς*) and *ἀάσσατο δὲ* (*μέγα θυμῷ*).

Words like *ὀπίσω* hardly ever take middle ictus except at the end of the line. In narrative there is no clear exception until φ 147; in Φ 175 *παχείη χειρὶ ἐρύσσαι* will go in, and in Φ 30 *χείρας ὀπίσσω* is possible (cf. εἴσω Π 340). Even in the speeches bacchiacs of this kind nearly always close the verse; there are only four clear exceptions, of which Ε 110 and Ε 236 are the most puzzling, since *ἐρύσσαι ὀξύν* and *ἐλάσῃ τ' ἐριαύχενας* would *a priori* seem to be the natural scansions.

A form such as *τανύσειε* is obviously preferable to *τανύσσειε* which creates a spondee and also gives a half-open antispast. The artificial ictus is found only once in narrative (σ 92) and five times in the speeches; τ 320 shows that the scansion was at last naturalised, and in ρ 479 we actually get a shifted example. When the forms end with a true open syllable, as in *ὀνόσαιτο* or *ἐρύσσασα*, they never take artificial ictus. Closed antispasts occur thrice in narrative and seven times in the speeches, and infinitives like *ἐρύσσασθαι* must also be added.

Of these there are in narrative perhaps 3; in Φ 176=φ 125 it is a puzzle why *λilaiómenos érvssasθai* was not preferred. In the speeches there are 7 instances (beside υ 155); in this as in many other points the speeches of the *Odyssey* go to the greatest extreme.

Infinitives like *éssesθai* or *χássasθai* seem to have only one certain instance in narrative; in the speeches there are four, beside 6 occurrences of *éssonται*. The similar scansion *μεσσηγγύς* is regular only in such a phrase as *ῥμων μεσσηγγύς*, where *ῥμοι* and *μεσσηγγύς* together must give one spondee, but did not originally give two (*ῥμόφι μεσσ.*). The remaining trisyllable is legitimised by the *τρ-* (*τρεσσάντων ἀνέρων* would be quite regular).

The scansion of *ῥσος* is complicated by the fact that time, measure etc. were originally thrown into a primitive kind of generalising clause. Owing to the special sense, the subordinating words which introduced such clauses needed correction with *τε*—at least it is a curious thing that in narrative the instances of *ῥς* introducing a comparison are either shifts from the back-leaning *ῥς* (ε 371, ζ 20) or else metrical replacements of *ῥς τε* etc.; thus, *ῥς δέ=ῥς τε*, and *ῥς δ' ῥτε* may be a hybrid from *ῥς δ' ῥτε τε* and *ῥύτε*. Since generalising *τε* must not stand before any other particle, similes or other clauses of the kind cannot easily be brought in with *δέ* or *γάρ* when relatives are used—*ῥς τε δέ* gives the wrong order (*ῥς τε γάρ* only in a speech, B 289) and *ῥς δέ τε* gives the wrong sense. So clauses of this kind must either be brought in with asyndeton, just as we see the *ῥύτε* similes in the text, or else some special device must be employed to get the conjunction before the corrected subordinator. This is done by *ῥς δ' ῥτε τε* (written as *ῥς δ' ὀπότε*, *ῥς δ' ὀταν*, etc.) or by *οἱ δ' (τοὺς δ') ῥς τ'* etc.; the frequency of the latter has been shown by Professor Gildersleeve, and illustrates very well the point suggested here. Further, a generalising clause ought to precede its apodosis, so that the short scansion *ῥσον τ'* could only have been obtained by holding back the sense-pause and asyndeton to the weak caesura. Spondaic *ῥσσον τ'* was therefore always probable, and seems at last to have become normal—E 770, (860), Ξ 148, Π 589, Ψ 517, (845), Ω 317, ε 249, (484), θ 124.

Beside *ῥσος* the one other common spondaic form is *μέσσος*. If *μέσατος* is possible, the early examples are easy to explain

(καὶ μὲσατον πεδίον, etc.), as is also the frequency of μέσσο|ος which with other examples of -σσο|- must now be considered:

(a) Narrative:

μέσσο|ος Γ 266, 341, Δ 79, 212, Κ 265, Λ 172, 413, Μ 209,
Ο 357, 635, Σ 507, 569, Τ 77, 249, Υ 15, Ω 162, β 150,
δ 844, ε 326, σ 89, ω 441.

type ὀχλίσσειαν Β 282, Δ 498, Κ 571, Μ 448, Ο 575, Τ 385
Χ 404, Ψ 55, ν 184, π 459, σ 94, τ 391;

φράσσαντο Ο 671, φ 222; πρόσσω Σ 250, ω 452.

other words κάπνισσαν Β 399, (καὶ δ' εἶο' Γ 382), παρέτ-
ρεσαν δέ Ε 295, ἀόλλισσαν Ζ 287, ? ἀήθεσσον Κ 493.

μεσσηγύ Λ 573=Ο 316, ἀκοντίσσαι Ν 559, 585, Π 359,
ποσσοὶ κραιπνοῖσι Ψ 749, μέσσανλον Ω 29.

ἐφοπλίσσαι τ 419, δάσσαντό τε τ 423, νείκεσσαν δ' χ 225.

ὄσσο|ος Β 681, Κ 351, Ο 673 ἡδ' ὄσσοι, ε 400? τόσσο|ος
Ξ 396, 398, Σ 378, Ω 230, χ 145.

also ἔσσο⁵|αντο Ξ 350, ρ' ἔσσαντο Ξ 383, ω 467, 500; εἵρυσ-
σέν τε Γ 373=Σ 165; στήθεσσιν Α 189, σπέεσι . . .

(Thus—σπέεσι α 15 ε 155, ψ 335.)

(-εσσο|ι Λ 162, Μ 382, Π 704, [Ρ 396?], [δ 116?], ν 432).

(b) Speeches:

μέσσο|ος Γ 69, 90, Ζ 181, Ν 312, Τ 173, Υ 245, Ψ 241,
δ 281, 413.

type ὀχλίσσειε Α 216, Δ 324, Ε 216, Ζ 270, Η 449, Θ 143,
Ι 426, Ν 741, Π 545, 559, Ρ 327, Σ 276, Τ 26, Χ 489,
Ω 263, 567, β 295, δ 535, (ε 122 ἡγάασθε), ζ 57, 69, η
306, ι 242, λ 411, ρ 268, χ 78, 134, ψ 188, ω 360.

φράσσονται β 367, φράσσαντο κ 453, ω 391, σπάσασθε χ
74; σβέεσαι Ι 678, Π 621; πρόσσω Α 343, Γ 109, Δ 615.

other words αἰκέεσι Β 264, Μεσσηίδος Ζ 457, αἰδεσσαι
Ι 640, ἔσσεσθαι Ο 292, ξ 176, π 311, (Λ 444? Χ 332?)

χάσσονται Ν 153, μεσσηγύ Υ 370, ἐταιρίσσαι Ω 335, ὄπλις-
σον β 289, ἄασάν μ' κ 68, πάσασθαι κ 384, μέσσανλον
κ 435;

ὄσσο|ος Ι 160, Ρ 172, (δ 356?), 723, ζ 294, θ 102, 252,
ι 473, λ 25, μ 181? π 236, 290, τ 9, ἡδ' ὄσσο|ος Ι 161,
Ψ 891, α 247, ν 241, π 124, οὔθ' ὄσσο|ος φ 346, 347,
ἀλλ' ὄσσος Υ 360;

τόσσ|ος Z 335, 450, P 20, 253, Φ 321, Ω 670, ι 324, 499,
 τ 169, 221, χ 50? ω 276; τοσσόσδε X 41, γ 205, δ 665,
 ε 100, φ 253; τοσσούτον ξ 99, φ 250, 402, (τοσσαῦτ'
 ἔττα B 328, ἦ τοσσούτον θ 203).

also εὖ δάσσαντο A 368, σπέσει α 73, δ 403, ι 30, 114,
 διήρεσσ' ξ 351.

(είσ|ω Φ 125; ἔσω only in B² etc. and Od.—Ω 155, 184,
 199, η 50, λ 579, σ 49, ψ 24).

(ἴσαιι θ 559, 560, λ 122, 124, ξ 89, ψ 269, 271, ω 188).

(-εσσ|ι Z 362, K 441, [Λ 319?], [Ξ 123?], β 47 τοίσδεσσιν,
 166, η 59, ξ 238).

Of the narrative instances here no less than 21, or roughly a third, are due to μέσσοις. Twelve more are words like ὀχλίσσειαν, where the false length is not easy to avoid; but it is not so early as πνείοντες, and perhaps came in from the speeches where the forms are more needed; the aorist εἰρύσσασθαι (-αιτο etc., narr. π 459, speeches A 216, Θ 143, P 327, Ξ 276) is the most difficult. Taking the remainder of the list from πρόσσω to τόσσοις, we find at most 26 instances in narrative, as against at least 53 in the speeches. Among the exceptional words three are important, for if they are possible in early narrative, it will be difficult to get a simple view of the -σσ- forms in general. In E 295 there is, beside the spondee, a displaced δέ;¹ the phrase is a shift from ἐρώησαν δέ οἱ. In Π 359 ἀκοντίζων seems conceivable, and its replacement by an infinitive may be the origin of the curious use which is fixed in N 559 (cf. τ 419). Δ 573 is harder; beside the spondee, which is not more than formally justified by καί, there is the fixed -ειν,² and χροά not dovetailed. All these points are quite in keeping with the style of MNΞO, whence the line may have been transferred.³

Apart from these instances there seems to be no real objection to the view that in the earliest epic period the -σσ- forms represent, not the preservation of an original double conso-

¹ Il.* (narr.).—B 86, 398, Γ 348, Δ 154, E 856, Z 311, H 259, 267, 269, N 175, 366, 608, Ξ 497, O 452, 464, 550, 581, Π 163, 341 bis, 348, P 44, 373, T 280, 382, Τ 80, Φ 244. In Π 341 ὑπὸ δ' ἤριπε is possible, but *sequitur varam vibia*.

² Il.* (narr.).—Θ 319, I 184? A 340? 573, N 387, M 111, 301, 337, 341, Ξ 424, O 316, X 413.

³ The sense would end with πόλλ' ἄρ' ἐνὶ μεγάλῳ σάκει πρόσω ὄρμενα πῆκτο.

nant, but merely the scanning of $-\sigma-$ forms under ictus. The effect of ictus varied according to the nature of the syllable. When short α , ϵ or \omicron were followed by a liquid or nasal (or sibilant), ictus had an effect rather like that of the English stress-accent, and produced doubling. On short ι or υ the effect was different; the vowels themselves were lengthened by the ictus, as is shown by ῥδωρ where doubling is improbable, and by ἱερός , etc., where there is nothing to double. The placing of short syllables under ictus was never limited by metrical necessity; it was motived by metrical convenience, and was used freely with one great restriction—it should not give a gratuitous spondee within the line. Thus ἀνῆρ and ῥδωρ , iambi which put no pressure on the verse, are often used with ictus of the first syllable, but only where a spondee is legitimate, viz. at the end of the line; in the narrative of the Iliad* there is no certain exception to this (M 382 admits ἀνῆρ ἔχου). So too closed tribrachs (ἀνέρες -as, οὔρεος , etc.) are normal; indeed, owing to the fact that the resulting forms do not give a spondee, the treatment of tribrachs becomes extraordinarily free—e. g. εἴρυσσε -αν and ἔρυσσε as well as ἔρυσεν -αν, and οὐλοός (A 62) and ὀλουός as well as ὀλοός . Closed antispasts (Ἀπόλλωνος) are regular, and even the preference for $-\omicron\iota\omicron$ is enough to bring in the artificial ictus (Οὐλύμποιο). But Ἀπόλλων is never found, nor scansions like οὔρεσφ|ιν , and Οὐλύμφ is seen only in Φ 389—this line, which in four feet denies five principles, is one of the finest shifts in Homer.

In the earliest period, then, it seems that the stress of the arsis could lengthen ι and υ and could double a consonant. Doubling was easiest for $-\sigma-$, next for $-\rho-$, and then for $-\lambda-$, $-\mu-$ and $-\nu-$; next comes $-\pi-$, no doubt pronounced as an explosive; the other consonants are not so favourable, except $-\tau-$, which was perhaps not doubled but made into a diphthong.

The stressed pronunciation of the arsis seems to be only primitive. Later it weakened or disappeared, and a fine "epic" mystery is the result. The $-\sigma\sigma-$ forms, like the ὀππότε , ᾔττι ¹

¹ The appearance of ὀππως etc. in inscriptions cannot be made to prove anything. That epic metrical forms could come into common speech is clearly shown by the Attic use of πουλύπους . The words ὀππότε , ὀππως , etc., seem to be nothing more than ποτε , πως , etc., compounded with the γο- stem.

group, are petrified, and they are used with increasing freedom, spondee or no spondee, arsis or thesis. The other double consonants are swept away (except *ἐννοσίγαιος*), and vowel-length, originally proper to *ι* and *υ*, is substituted; this gives rise to new scansion like *κείατο*, *ἐτελείετο* and *μαχειόμενος* which in the old verse are impossible, since they have no consonant to double. Finally there are prophetic glimpses of Epichares walking to Marathon; for in the case of some words, undimmed by primitive epic procedure (*ἐπεὶ δῆ, ἐπίτονος*) the text justly rejects gemination—doubling had gone out before *ἐπεὶ* δῆ came in—and humanely shrinks from vowel-length.

The forms with -σ- which is never doubled may perhaps be urged against the above position. Those where ictus of the -σ- syllable would give a bad scansion (*ἀσάμινθος, ἡμῖν* etc.) call for no special notice; the rest fall under six heads: a) *δασύς* and *θρασύς*, b) *δύνασαι* and *ὄνοσαι*, c) 3rd plurals like *ἴσαν* and *φάσαν*, d) adjs. in -όσυνος and nouns in -οσύνη, also *πίσυνος*, e) nouns like *νέμεσις*, d) *πέσον* -ε etc. Of these, *δασύς* comes only once (ξ 51) and *θρασύς*, owing to the *θρ-*, is not likely to be ictuated (*θαρσαλέος* and *θάρσυνος* are used instead). The rest seem at first to illustrate the objection that -σ- is never doubled unless it represents an original double consonant. The argument really cuts both ways. Whenever -σ- is certainly primitive, it must come from two consonants; when it is not primitive, then it represents what in the epic period may have been -τ- (*πέσον*) or -θ- (*πίσυνος*) or no consonant at all (*μέμασαν: μεμέασι*). The fact is that an original double consonant does not always lead to -σσ- scansion—e. g. *ἴσαν* ('knew') is never lengthened; and conversely a modern or reconstructed -σ- (which must be true single -σ-) can be metrically doubled, as perhaps in *ἐπῆσαν* (τ 445), and certainly in *νεμέσσι* (Z 335). Both of these scansion are anything but early, and suggest that the use of -σαν and the change from -τις to -σις arose in the later epic period (cf. *φάτις: πάρφασις* and *παραίφασις*), the change from *πέτον* to *πέσον* can hardly have come within the epic period at all, otherwise *πέσσε* δέ would have been almost inevitable in B² etc. and in the *Odyssey*.

Among the instances of spondiac -σσ- those given by *Ὀδυσσεύς* have so far been omitted and must now be noticed. The

scansion of the name is very puzzling. Whatever 'Οδυσσεύς may be or mean, it is quite clear that the -σσ- is only metrical. In the oldest narrative in which the name is found (Λ 310-488), it shows -σσ- not more than four times, and three of these are speech-introductions (Λ 312, 449; and 346), while there are no less than eight examples with -σ- (Λ 335, 396, 401, 439; 419, 473, 482; 459) which all give true scansion and so are not likely to be mere recitational shiftings, which would scan like the Odyssey, where out of 37 occurrences of 'Οδυσσεύς (narrative) only 13 give true scansion—ε 387, ξ 113, η 43, θ 531, ξ 523, ο 485, τ 413, 452 (?), φ 34(ἄορ), 129, 225, χ 381, ψ 306.

The -σσ- then seems to be purely metrical; but this conclusion has the rather awkward consequence that out of 595 occurrences in the two epics the form gives 85 avoidable spondees, of which 67¹ are in narrative, and 35 of these are scansions otherwise quite unparalleled. The probable solution of this little mystery is no doubt foreseen by the reader, or else he can easily guess it from the following table:

The table seems to show that 'Αχιλλεύς and 'Οδυσσεύς have affected each other metrically. The convenience of scansional interchange was very great, and brought about a two-fold result. The real forms 'Αχιλλῆος etc. lead to the free use of 'Οδυσσηος etc., and conversely the real forms 'Οδυσσεύς -ῆα etc. lead to the free use of 'Αχιλεύς -ῆα etc.; so that both the artificial ictus of 'Οδυσηος and the false shortening of 'Αχιλλεύς are felt to be perfectly epic. That 'Αχιλλεύς is the original form of the name is quite clear; the resulting antispasts have standing scansions on either side of the caesura ('Αχιλλῆα πολίπορθον and 'Αχιλλῆα ῥηξήνορα); the former of these would be most improbable, and the latter downright impossible, if 'Αχιλλεύς were the artificial ictus of 'Αχιλεύς. Even if there had been a genuine form 'Αχιλεύς side by side with 'Αχιλλεύς, the scansion 'Αχιλλῆα or -ι would only have appeared as a rare device after the 3d trochaic in late work (artificial

¹ Avoidable spondees from 'Οδυσσεύς, narrative—B 631, 636, E 519, η 14, φ 227, ψ 320; Λ 346, ε 81, 149, ζ 212, θ 144, 517, ν 117, ρ 301, σ 356, τ 473, χ 163, ψ 153, ω 494, 541; B 335, Θ 222, I 218, K 271, Δ 5, 806, α 129, β 2, 35, 394, 415, γ 64, 398, δ 625, δ 799, ε 198, 297, 406, θ 75, ο 2, 59, 63, 554, π 48, 53, ρ 3, 34, 167, 292, 299, σ 311, υ 248, 283, 290, φ 189, 432, χ 147, 238; E 674, I 180, ε 233 ζ 14, 248, θ 9, ν 73, ξ 447, υ 281.

antispasts are eventually so used sometimes), but it would never have been dovetailed in the strong caesura. What really happened is obvious; the two names were made artificially interchangeable. It is interesting that the merely metrical 'Αχιλεὺς never quite competes with the genuinely existent 'Οδυσεύς, as the reader can see by examining the table.

{ 'Οδυσεύς 'Αχιλλεύς	NARRATIVE.			SPEECHES.		
	Iliad*.	B ² etc.	Odyssey.	Iliad*.	B ² etc.	Odyssey.
'Οδυσεύς...	10+ 9 ¹	12+10	84+97	7	1	60
Displaced	1—	2—	2+ 1	1	—	10
'Αχιλλεύς...	48+35	25+17	— —	23	12	2
Displaced	1+ 1	4+ 3	— —	1	1	0
'Οδυσεύς...	11 —	9+ 3	30+ 7	2	1	31
'Αχιλλεύς...	12+ 2	9+ 2	— —	8	2	—
'Οδυσεῦ...				2	5	24
'Αχιλλεῦ...				9	7	6
'Οδυσεῦ....				2	3	11
'Αχιλλεῦ....				6	6	1
'Οδυσσῆα...	— 1	— —	7+ 6	—	—	5
'Αχιλλῆα...	4 —	— —	— —	2	1	—
'Οδυσσῆα...	5+ 1	1+ 1	33+ 9	—	1	14
'Αχιλλῆα...	11+ 1	1+ 2	— —	10	1	—
'Οδυσσῆος...	2+ 1	3 —	29+ 3	1	—	—
'Αχιλλῆος...	13 —	2 —	1—	9	3	2
'Οδυσσῆος...	1 —	1 —	22+ 3	2	1	35
'Αχιλλῆος...	9+ 1	1 —	— —	10	6	2
'Οδυσσῆϊ...	1 —	1 —	6+ 1	—	—	1
'Αχιλλῆϊ...	1 —	— —	— —	4	6	0
'Οδυσσῆϊ....	1 —	2 —	14+ 1	3	1	10
'Αχιλλῆϊ....	10+ 2	1 —	— —	15	6	—

¹ The figures added with + give the occurrences in introductions and resumptions of speeches.

The introductions and resumptions of speeches are in this point, as in most others, scansionally very difficult; if they are neglected, the figures give a quite clear result.

The datives in -εσσι (types βόεσσι, Τρώεσσι, ἐπέεσσι, etc., not types πελέκεσσι, ὄεσσι, ἔπεσσι, στήθεσσι) show plainly enough the difference between metrical -σσ- and -σσ- that was normally pronounced as a double consonant. True -σσ- was not shortened—at least we must think it an unlikely chance that in narrative as against 335 instances of -εσσι there are only 4

instances of *-εσι* (K 486, Ψ 468, Φ 191, ο 557), which can be reduced, but cannot easily be much increased; if *-εσι* had been a genuine form and not a false shortening, scansions like *χείρεσι* would have been very common. The scansion *-εσσ|ι* is very rare indeed; but this is not because the *-εσσ-* is not a true long syllable, but because the form was avoided whenever it gave a gratuitous spondee as can be seen from the following:

Dat. in <i>-εσι</i> .	Iliad (not B ² etc.	B ² etc.	Odyssey.
NARRATIVE:			
Regular	117+56 Τρώεσσι	26+ 6 Τρώεσσι	72+1 Τρώεσσι
Avoidable spondees.	28 ¹	8 ¹	22 ¹
SPEECHES:			
Regular	91+55 Τρώεσσι	17+10 Τρώεσσι	126+8 Τρώεσσ.
Avoidable spondees.	28 ²	20 ²	53 ²

The table shows how the irregular *-εσι* encroaches, until in the speeches of B² etc. and of the Odyssey it may be taken as normal. Four words, *ἄνδρεςσι*, *νήεσσι*, *πάντεσσι*, and *χείρεσσι*, are worth looking at separately. The first no doubt represents *ἀνέρεςσι* in earlier styles; by and by it would become *ἄνδρεςσι*, but this form can only be proved for very late work indeed (K 441, speech). The dative *νήεσσι* has 8 narrative instances, of which two (A 22 ἐνὶ νηυσίν, 311 δὴ ρ' ἐνὶ νηυσί) could be removed, leaving only A 71, B 688, 771, M 112, O 603,

¹ Narr.: A 71, B 688, 771, Γ 80, 271, E 546? 559? Z 397? Θ 116, 544? K (486?), 529, A 22? 162, 311? M 27? 112, 135, 303, 382? O 311? 603, Π 352, 386 (?), 704, 801, P 308? 569, 620, 745, T 18? 252, Σ 521, (T 468), Φ 285? Ψ (191), 597, 829, Ω 798, β 395, (δ 116?), ε 256 (?), 394 (?), θ 21, 528, ν 432, ξ 10, 21, 448? (ο 557), π 161, ρ 214, σ 35, τ 467, υ 175, φ 3, 81, 147, 379, χ 131, 247, 332? ω 410.

² Speeches (A 288), B 175, Γ 283, 367, Δ 239, E (486), 874? Z 492? H 229, Θ 166, 380, (527), I 121, 347, 428, 488, 528, 674, 691, K 173, 214, 245, 279, 310, 342? 397, 441, N 320, 452? 633? 742, 832, Ξ 246, O 229, Π (95), 832, P 40, 451, Σ 91? (123), 328? T 59, 100, 104, 109, 270? T 137? 242! 369, X 386, Ψ 248, 554, (671), Ω 408, α 91, 358, β 166, 175, γ 131, 381 (?), ε 344, 348, 473, ζ 267, η 59, θ 167, 538, ι 487, κ 120, 211, 253, λ 352, 399, 406, 431 (!), μ 215, 337, ν 292, 301, 302, 317, 390, 397, ξ 238, 242, 260 (?), 312, ο 178, 315, π 103, 444, ρ 159, 429 (?), 450, σ 317, τ 182, 355, 576, υ 48, φ 197, 235, 352, χ 199, ψ 268, ω 109, 168, 427; *τοῖσδεσσι* K 462, β 165, ν 258, and β 47.

Ψ 829, against 44 occurrences of νηυσί. In the speeches there are about 130 instances of νηυσί, but the increase is not proportional to that of νήεσσι, which is used 29 times, and this too though the speeches have a third resource in νέεσσι (Γ 46, 240, 444, I 602? K 342? Ξ 51, O 722, T 135, ξ 230; somehow or other a curious attempt has been made to remove the form—Δ 181, E 641, Π 95); νέεσσι was not available in narrative, or at least it is found only in the style in which transferred speech-scansions are most noticeably plentiful (N 333, O 409, 414). Non-spondaic πᾶσι occurs in narrative 49 times, as against 6 instances of πάντεσσι and 6 other spondees (B 579, K 20, O 103, 280, Π 159, φ 147); in the speeches there are 69 regular scansions of πᾶσι, against 24 instances of πάντεσσι and 16 other spondees (A 288, Δ 289, M 242, P 671. Ψ 671, 787, α 71, 91, γ 59? δ 176, ζ 265, θ 497, κ 518, λ 26, 491, ν 402, τ 550). These two datives give a beautifully clear and unforced illustration of the way in which the verse degenerates. The scansion of the other common word, χερσί, was no doubt disturbed by the existence of χειροῦν, but even here the same drift may perhaps be seen. In narrative χερσί is found about 120 times; χείρεσσι has 20-instances (of these M 27, 382, P 620 are doubtful, and perhaps E 559, T 18, ξ 448, χ 332), and there are 7 other spondees (K 328, M 397, Ξ 176, Ψ 686, 711, α 153, θ 84). In the speeches there are 115 occurrences of χερσί, against 14 of χείρεσσι and 13 other spondees (Ξ 373, Σ 123, Υ 360, X 497, δ 506, ι 108, 416, λ 595, μ 174, 246, σ 335, φ 315, 373); that is to say, χείρεσσι and χερσί(ν) are relatively commoner, while χείρεσσιν (=χειροῦν) is relatively rarer.

The -εσσι arising from -εσι is legitimate in στήθεσσι, but giving a gratuitous spondee it is very rare indeed—speech H 135, narr. A 358, Σ 36, (ε 335), and Ψ 131, ω 496; the curious ὄπλοισιν (K 254, 272) must also be considered (ἐντεσσιν). The scansion probably represents -εσφι as a preposition is found with all the instances, βένθεσσι, (ἐντεσσι), τείχεσσι, τεύχεσσι and the regular στήθεσσι (except perhaps Σ 317=Ψ 18).¹ In the speeches -εσσι is fixed, even in thesis (B 264). There is one

¹ The only regular scansion of a form like στήθεσσι is a dovetail. In narrative there are 2 certain exceptions (Σ 317=Ψ 18), and 4 doubtful (E 513 ἐνὶ δέ, K 9 πύκ' ἐνί, O 322 θέλξεν ἐνί, ν 22 φάτ' ἐνί); in the speeches

more exceptional scansion, ἴρῃσι (Λ 27), which begins as badly as it ends.

The distribution of the spondees given by irregular ictus must now be considered:

A) ictus-length proper—

- ἀνήρ M 382? Ψ 112, speeches ζ 184, μ 77, π 45; ἴδωρ speeches O 37, ε 185;
 ὀππῃ M 48, speeches N 784, α 347, θ 45, ι 457, ξ 517, ο 339, π 81, φ 342; ὀππως Ξ 160, Π 113, Σ 473, ο 170, 203, υ 29, speeches A 344, I 681, K 225, 545, Υ 243, Ψ 324, α 270, 295, ξ 329, τ 298, υ 39, ψ 37; ὀπποῖος Υ 250? α 171, ξ 188, τ 218· ὅττευ χρηίζων, ρ 121;
 ἐπεὶ δὴ Ψ 2, δ 13, θ 452, φ 25, speeches X 379, ω 482; Οὐλύμπω Φ 389, speech λ 315;
 Οὐλυμπόνδε A 221, Θ 439, speeches A 394, 425, O 133, Υ 142, Φ 438, Ω 104;
 Οὐλυμπός τε A 497, E 750, Θ 394, speech T 128; Οὐλύμπου Π 364? Σ 616? speeches Ξ 298? 309?

Also the following:—narrative—δαίζων Λ 497, πιφαύσκων K 502, Σ 500, ἀν' ἰωχμόν Θ 89, 158, ὀλοῖη X 5, γελοίων υ 347, ζευγνῦμεν Π 145, μῆνιεν B 769, (ἐπιλίγδην P 599, ἀπαμήσειε Σ 34, ἀποέρσειε Φ 329), εἰοικῦναι Σ 418, ἀφείσαι η 126, γελοῖοντες σ 111, υ 390, (κονίοντες Ψ 372, 449, θ 122), ἐξείρυσσε Ψ 870, (ἀπενίζοντο K 572), καὶ μέλινα T 361, καὶ πῖμεν σ 3, ἐκ κράατος Ξ 177; external—ἀπὸ νύσσης Ψ 758, θ 121, ἄμα νύμφαι ζ 105, ἀνὰ ρίνας χ 18, ω 318, καὶ ἀπὸ λέκτροιο ψ 32, ὄφρα λείψαντε Ω 285, ο 149.

Speeches:—ἰείσαι μ 192, ὀλοῖῃσι A 342, ἀάατον (i. e. ἀάαστον?) Ξ 271, ἀποειπών T 35, ἀποέρση Φ 283, ἀναρροιβδεῖ μ 104, ἐπιτέλλω ψ 361, (κονίοντες N 820), κατανεύων ι 490, τριχάικες τ 177, ὀλετο κ 248, κατ' ἀνδρῶν κράατα T 93, σφ' δ' αὐτοῦ κράατι χ 218; external—ἵνα μή H 353, ἔτι νῦν ο 99, ἐνὶ λέκτρῳ τ 516. Also ὄτω O 298, Φ 533, Ψ 310, τ 215; and ὄτων from ὄϊς, λ 402, μ 129, ω 112.

there are 10 certain (E 125, I 256, 554, 610, 629, K 90, β 125, π 275, ρ 47, υ 366), and 6 doubtful (A 83, N 732, P 470, Σ 110, ε 222, κ 329).

The treatment of the datives from ἔπος, ὄρος, etc. is well worth analysis, but *δηρὸν ἐγὼ κακὰ πάσχα ἐν αἰνῇσι τροχάδεσσι*, and had to leave over the other forms.

The most interesting example in narrative is Λ 497. The scansion in itself is not altogether improbable, for in the narrative of the *Iliad** closed bacchiacs beginning with a consonant (*βαθείης, καὶ ὄγκους*, etc.) are the commonest type of spondaic displacement in the second half of the line. Most unfortunately, nothing can be proved from Λ 497, since *δηϊόων* is always possible. The distribution of *ὄππως*, etc. suggests that these forms are ictuations by analogy with *ὀππότε*, etc. The earliest example is M 48 *ὀππη τ' ἰθύση*, where the spondee is on all fours with the *ὄσσον τ'* group discussed above; analogously, since it is needed at the beginning of the line, *ὄππως* comes in next, and in the speeches is used rather freely, bringing in also *ὀπποίος* and perhaps even the extreme scansion *ὄττεν*. The word **Αρης* should also be noticed, for if it was originally an ictuation, it is petrified in E 518, 594, **Αρης δ' (τε)*. The instances of irregular ictus in general go to show that originally the doubling of -ν- and -λ- and even -ρ- was not quite so easy as that of -σ-, and therefore the petrification of these scansions is not so early as that of the -σσ- words; in the case of -π- irregular ictus had to be specially motived, or it could hardly have appeared at all. The occurrence of *ὀππ|ως* in a speech (P 144) might be taken to prove that petrification could eventually bring even this kind of ictus-length into thesis, as happened in the -σσ- forms; but unluckily the instance is very unstable (*φράζεό νυν πῶς κεν σύ*). The ictus *ζευγνύμεν* is late, but not irregular—within the line *ζευγνύμεν* must give one spondee; the phrase is merely a shift from an Odyssean *ζεῦξαι ἐκέλευε*. We must next look at the spondees which though not necessarily to be taken as ictus-lengths, yet are similar to those given above, because short scansion was possible:

B) Analogous spondees—*χειμάρροος* N 138, *καλλιῤῥοον* B 752, M 33, X 147; *ἐς κουλέον* A 220; *βάρδιστοι* Ψ 530, *καὶ κάρτεϊ* Θ 226 = Λ 9, *καὶ καρτερός ν* 393. Speeches—*ἀπολλήξης* O 31, *-εις τ* 166; *ἀνωϊστί δ* 92, *ἀψοῤῥόον* Σ 399, *ν* 65; type *ῆς εἵνεκα* B 177, E 651, Ξ 89, Ω 106, (501), *γ* 140, *ν* 263, ρ 118; *δεύρω* Γ 240; *καὶ κάρτεϊ ο* 143, *σ* 139, *ὃν καρτερόν* E 806, *καὶ καρτερός ξ* 116, *ἀλλ' ὑμεῖς καρτεροί ο* 534, *καὶ κάρτος γ* 370. With the last instances compare *κάρτ|ος*, speeches— I 254, δ 415, ξ 197. These scansions are analogous to false length when it gives an avoidable spondee:

Narrative—προθυμίῃσι B 588, θείῃ Z 507=O 264, μενουίῃσι O 82 ποίπνυν Ω 475, ἀπέπλειον θ 501; analogous—εἰδυῖα P 5, ἀμοιβηδὶς δέ Σ 506, σ 310, δωτῆρες θ 325, πλείον θ 475, and perhaps πολλὰ λισσόμενος Φ 368, X 91.

Speeches—ὑπεροπλήσι A 205, ὀκνείω δ' E 255, ἀλόντε E 487, πουλὺν Θ 472, ὑποδεξίῃ I 73, πλείον A 165, τριηκόσι' Λ 697, μενοινώ N 79, -άφ T 164, ἐρητύοντο O 723, ὅπως κε P 144? νῦν δ' ὅττι ψ 115? πνείει P 447, σ 131, ἐπιπνείουσιν δ 357, ἐγχείῃ ι 10, ἡγάασθε ι 122, ἀμῶεν ι 135, (τετράκνκλοι ι 242; Ω 324 is as bad), ἀτιμίσχιν ν 142, ἰστίῃ ξ 159, ρ 156, τ 304, υ 231, ἀκομιστή τε φ 284, ἀλλύσκον τ 150, ω 140, ἀλλύουσιν ω 145. The last three examples are irregular in another way. It seems that apocope giving an avoidable spondee is a very dubious scansion:

Narrative—παρειπών Z 62, H 121, παρ νηῶν Ξ 28, καδ δ' ἴζον Φ 520, Ψ 28, ἄμ πέτρῃσι ε 156, (καδ δ' ἐκ πασσαλόφιν θ 67, 105), κατὰ κρᾶτα θ 92, ἀμβαίνειν ο 548; compare the doubly irregular πρὸς νηῶν O 670.

Speeches—ὑμῖν παρ προτέρ. Θ 188, παρειπών Λ 793, O 404, παρ νηῶν Θ 533, N 744, Ξ 46, παρ νήεσσι X 386, Ω 408, ξ 260, παρ νηῖ τε ι 194, κ 444, καλλείπειν K 238, καλλείψιν Ξ 89, καλλείψω ν 208, ἄμ πύργους Σ 278, καδδῦσαι T 25, ὑββάλλειν T 80, ἀλλέξι Φ 321, ἀμμίξας Ω 529, καθάψαι Ω 611, καδ δώματα δ 72, ἀμβαίνειν ι 178, 562, λ 637, μ 145, ἀμβαίῃ μ 77, ἀμβαίνωμεν ο 219, κακκῆι λ 74, παρ κείνοισιν λ 175, ἀπέμψει ο 83, καννεύσας ο 464, παρφάσθαι π 287, τ 6, κατθέσθην χ 141; cf. τὸν κάμμορον β 351, and πρὸς οἶκον I 147, πρὸς Θύμβρης δ' K 430, πρὸς πάντων II 85, πρὸς πέτρῃσι ι 284, πρὸς πατρός ν 324, προσφάσθαι ψ 106, and the tendency to ἐν (notably ἐγκοσμεῖτε ο 218).

Since the present subjunctive in similes is not grammatically necessary, the spondees so given are interesting: ἄπηται Θ 339, ἔρχηται K 185, ἐρίζητον M 423, ἔλκητον ν 32. The finest of these is K 185, combined with δι' ὄρεσφι. In most points K is a handy euchrestic of what is meant by "Odyssean". The subjunctive in -ῃσι is regular in εὔδῃσι E 524, and εὔρῃσι M 302; the use is analogous to displacements like εὔρ|η: but in ἔλκησιν Ψ 518, the scansion is irregular, involving -ν length (cf. γ 422). Bacchiacs like εἴπησι are fairly common in the speeches, and at last make their way into the 5th trochaic—Θ 405=419, O 109, (T 223, γ 476), δ 357, (591), λ 224, ρ 385, τ 490, φ 229, χ 373; giving antispasts the ending is found in K 511, Ω 651, ε 356,

κ 288, τ 519. Since -ηθεν from -η- stems may represent -ηφιν, the spondaic examples should be compared—narrative, B 838, Θ 304, 397, 438, M 96, η 9, υ 124, speeches, Γ 276, 320, H 202, I 44, Ω 308, κ 216. Similarly -εσκ|ε -ον of the iterative is not found in the narrative of the Iliad*; elsewhere it appears in (narr.) Ω 23, 455, γ 409, ε 154, ρ 294, 331 (cf. υ 3), speeches E 790, Σ 259, X 503, Ω 752, β 104, τ 149, ω 139, η 260, θ 225, ι 184, μ 380, ν 350, τ 574, χ 315. There are several other avoidable spondees which are peculiar to B² etc. (and Od.), e. g. ἰμερτόν B 751, ἐξέικετο Θ 439, Ω 481, ἄξοντο Θ 545, ἰμᾶσι K 475, Ψ 363, φ 46, ἦος (=ἵνα) δ 800, ζ 80, φυλακτῆρας I 80, Ω 444, cf. διοπτῆρα (=ἐπίσκοπον) K 562, from ὀπτῆρας (ξ 261; ἐπισκόπους cannot be used). Noticeable, too, though not so clear as this, is the distribution of certain other spondaic words which have non-spondaic equivalents. Thus μῦθος is most natural in the form μύθοισι replacing ἐπέεσσι; the exceptional spondees are the formula τοῖσι δὲ μύθων ἦρχε and Λ 643, α 361, δ 676, π 398; speeches—B 796, Γ 212, Θ 524, I 443, 627, K 61, 288, Λ 781, M 232, T 84, (Ψ 478), α 273, 358, 373, γ 124, 140, δ 214, (239), 597, 744, 774, λ 368, 442? 561, ν 295, ρ 395, φ 71, 291. Take again the avoidable spondees given by ποιῶ—narrative A 608, Z 316, H 222, Θ 2, 386, K 262, M 5, 30, 432, 470, O 363, Π 171, Σ 371, 490, 573, 587, Υ 12, Ψ 164, Ω 449, 452, δ 796, ε 254, 259, 452, ζ 10, θ 373, π 456, ρ 207, τ 57. The most interesting example here is Ω 449, 452; if the reader cares to substitute τεῦξαν βασιλῆι, he will have before him one of the rarest scan-sions in Homer—T 359 (really a speech-phrase), δ 228; N 265, δ 569, η 313, ω 309. In the speeches, spondees are found in P 646, Ω 537, 611, 666, and in the Odyssey 20 examples, of which the most notable are ι 524, π 127, φ 71. Other spondaic words are τελεύτησε narrative Ξ 280, β 378, θ 510, speeches Θ 9, N 100, 375, O 74, and 16 occurrences in the Odyssey, ἔκτοσθε narr. H 440, K 263, 334, η 112, χ 385, ψ 148, speeches H 341, I 552, ε 411, υ 101, ἐντοσθε narr. Δ 454, K 262, 334, M 296, 416, 455, and 8 examples in the Od., speeches Z 364, X 237, and 8 examples in the Od., τοιοῦτος narr. only in the formula ὧς οἱ μὲν τοιαῦτα, etc., speeches B 372, Γ 46, H 242, Π 847, P 643, Φ 428, Ψ 494, 644, and 19 examples in the Odyssey; similarly there is in the Odyssey an increasing freedom in the use of spondaic οὔτος, and τοιόσδε, ἐνταῦθα, etc.—two very fine scan-sions are λ 548, χ 254.

This general tendency is so marked in later work, that it is difficult to choose illustrations out of the huge number offered—words like αἰνίζομαι, αἰτίζω, αἰών, βουλεύω, (especially βουλὰς βουλεύειν, and cf. ι 268), ἐσθής, ἤμος, ἰδρύω, κεκρημένος, κούρη (e. g. κούρη Βρισηός), μεταλλῆσαι, τόλμησε (special sense), etc.; forms like ἄλλοιός, ἀρχεύω, ἀφνειός, ἤντησε, and perhaps οὐδέν (δ 350, ρ 141); redundancies like Ἀργείων Δαναῶν (θ 578), θνητοῖσι βροτοῖσι, θνητὸς βροτός, ξείνους ἀνθρώπους (cf. ξ 316–7), etc., and conversely γλαυκῶπι for Ἀθήνη (ν 389) and αἰδοίοισι for ἰκέτησι, ο 373 (cf. ἡοίην δ 447); uses such as spondaic infinitive for imperative (e. g. παρφάσθαι); spondaic periphrases like βίη Τεύκροιο, Λεοντῆος μένος, ἱερὴ ἵς Τ. or Ἀχιλλῆος κεφαλῇ Π.; contraction or synizesis giving spondees (e. g. |κράτων, ὦτειλ|ήν, |Βορέης, |οἶών): spondaic displacements such as ||ἐταῖροι, ἱκω-ει, ἰκάνω, κιχάνω—in narrative some displacements are peculiar to B² etc. (and Od.) e. g. πᾶρ δὲ ζωστήρ or πρῶτ' ἐμβασιλευε. The rarity of the last scansion shows that ὕδατος πλῆτ' (suggested for Φ 300) is worse than the πλῆθ' ὕδατος of the text; really, dactylic ὕδατος is just as legitimate as terminal ὕδωρ.

This difference between the scansion of the Iliad* and that of the Odyssey comes out in a great variety of details, but as has been said, nowhere better than in the treatment of words like ἄλλ|ος, καλ|ός, etc. The divergence here is glaringly obvious, and must eventually be admitted by all who are interested in Homer. As soon as the fact is admitted, the interpretation will be disputed. The contention will be that in themselves differences of metre do not prove any difference of authorship. No doubt this is quite true; the thing is seen in Shakespeare. But in Homer the differences of scansion go together with differences of language, ranging from pronunciation (e. g. σμ-, σν-, ς, and contraction) to matters of syntax—the finest instance of this is the degradation of the generalizing idiom, leading at last to consecutive ὥς τε, οἷός τε, etc., which are peculiar to B² etc. and the Odyssey. That any metrical evidence in Homer is at present a little disparaged, is due to two causes—in the first place, no one yet can quite scan a hexameter (even the avoidance of the 4th trochaic is still unexplained); and secondly the stratification of the Iliad by means of the metre gives a most disappointingly natural result; there is no μῆνις, but there are four self-subsistent ἀρι-

στειῖαι (in E¹, Δ, Π, and P), and then comes work of date varying from the battle piece in Y right down to the Catalogue. Since the acceptance of this result would involve facing the highly intricate problem of the speeches, and that of the artificial production of an Iliad, it is no wonder that people are almost driven to the deplorable "Homer" of the unitarians.¹

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¹Owing to postal difficulties Mr. Drewitt's article has not had the advantage of his revision.—B. L. G.